1. We welcome any feedback, questions or comments
2.
3.
4.
5.
6.

ARISTASIA: THE FEMININE EMPIRE

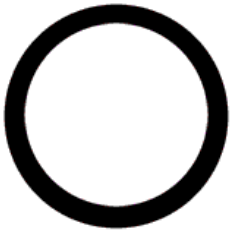
Signs of the Angels: the Intemorphic Sexes

If we wish to understand the two Intemorphic sexes, chelani and melini ("blondes" and "brunettes"), we need to take a quick refresher course in traditional science: remembering that gender is not created by biology, but biology (like all material things) merely reflects higher realities.

One of the most fundamental realities underlying our material world is the spectrum of seven Angelic, or "Planetary", principles that are the shaping Essences of all worldly phenomena.

Each of the Seven Principles is denoted by a symbol, and each of the "planetary" symbols is made up of one or more of the following three elements.

Elements of the "planetary" sigils



1. The Circle of Spirit

The Circle represents spirit. Thealogically, it is a reflection of the Solar Spirit, Our Mother God. Ontologically, it represents the Essential, or Qualitative, pole of being.

If a dot is placed at the center of this circle, it becomes the "planetary" sigil of the Sun – or in Aristasian terms, the Solar Angel, Sai Raya.

2. The Cross of Matter

The equal-armed cross represents matter, characterized by the number four and extending into the four physical directions.

In terms of traditional ontology we need to realize that, in the sense these symbolic elements signify, Spirit and Matter are the two primary elements of manifest existence, Essence and Substance (Chinese T'ien and Ti, Sanskrit Purusha and Prakriti, Aristotelian Morphe and Hyle).

3. The Crescent of Soul (or Maid)

Soul (Psyche, or Maid) stands between Spirit and Matter, just as the moon reflects the light of the sun upon the earth. In the Faith of Our Mother God, the moon is a symbol of the Daughter even as

the sun is a symbol of the Mother.

1. We welcome any feedback, questions or comments
2. Di
3. be
4. Th
5. **Pl xes**
6. Submit

The moon is also a symbol of maidenkind (the ensouled creature), who is Princess Regent of the world, mediating the ne earthly plane. Soul, in this sense, is the Great Intermediary, standing always as the middle term nd matter, Sun and earth.

ne is, of course, the symbol for the moon and the Lunar Angel, Sai Candre.

We now have the three elements that make up all the seven "planetary" sigils. The two Luminaries (Sun and Moon) are each made from a single element. The other five are made from combinations of two or more elements.

We are now in a position to look at the three "planetary" sigils that rule the sexes in both intemorphic and schizomorphic peoples. Thus we shall be enabled to understand the real nature of the phenomenon of gender.

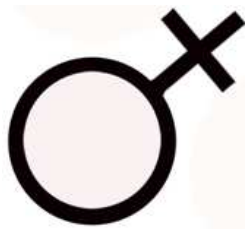
The Sign of Sai Sushuri – Chelani ("blondes") and Femini

Sai Sushuri ("Venus" in Tellurian terms) rules both the chelanic (blonde) sex among intemorphs and the feminic (female) sex among schizomorphs.

The meaning of her sign is very obvious. The circle of Spirit completely dominates the cross of matter. The principle ruled by Sai Sushuri is love. This is because Our Mother God is pure Love. When Her principle overrules the accidents of material existence, what prevails is perfect love.

In patriarchal Telluria, the idea of Sai Sushuri has often been corrupted, with "Venus" being said to rule "sex". Actually what Sai Sushuri (and, as Plato told the Tellurians, the real Aphrodite) rules is concord, love, amity – the pure and fundamental affection that holds the both the universe and the world of maidens together. As it is written in The Gospel of Our Mother God: "It is love that holds the stars within their courses".

This Universal Principle of Love, or Concord, is the archetype of the chelanic sex in Aristasia, as it is of the female sex in Telluria.



The Sign of Sai Vikhë: Mascûli

The principle of Sai Vikhë (Tellurian "Mars"), is the precise opposite of that of Sai Sushuri. It is the principle of Discord. Discord is not in all cases a bad thing. In Chinese as well as Aristasian physics it is explained that it was the discord between the elements that made the manifestation of the cosmos possible. Manifestation by nature is imperfect.

Logically, since the Principle of Vikhë is opposite to the Principle of Sushuri, the sign should be the precise inverse – the cross of matter on top of the circle of Spirit. However, the full dominance of matter over Spirit is impossible, so the cross is actually placed at 45 degrees from the topmost position, representing as much dominance as matter actually can have over spirit.

When we think of the Discord among the elements disrupting the perfect Concord of pre-creation, we can see how this is precisely the dominance of the material principle of teeming manifestation over the perfect equilibrium of the Spirit, and therefore, in a sense, the Vikhelic principle.

1. We welcome any feedback, questions or comments
2.
3.
4.
5.
6. Submit

Th ciple of battle is also necessary to defend goodness against the evil in the worlds. Intemorphic peoples, lik ecognize and utilize the Vikhelic principle, as indeed they must, for it is one of the seven primary pr g.

H ee, this principle is the *opposite* of the Sushuric, which is why schizomorphic sexes are correctly te *pposite sexes*.

Some people believe that even Telluria originally had all-feminine complementary (intemorphic) sexes. Whether this is true or not, what is clear is that in the patriarchal era the Vikhelic principle became corrupted. The battle-principle turned from a defense against dark and demonic forces (as it still is in Aristasia) into the war of humans against their own kind. Internal war, killing, and torture have marred – but also created – Tellurian history ever since the patriarchal revolutions that overturned the older feminine civilizations of Telluria.

It is for this reason (for symbolism is a living thing) that the sign of Sai Vikhë is the only one of the seven that has actually had its form radically changed – because the Tellurian Mars-principle is fundamentally corrupted. The cross has been turned into a barb, indicating the brutality of patriarchal discord, as opposed to the metaphysical principle of cosmic-creative Discord.

The Sign of Sai Thamë: Melini ("brunettes")

Sai Thamë (known in patriarchal Telluria as "Jupiter") is very important to Aristasia. The concept of thamë means the harmony or order of the cosmos, and also the order, custom, and law among maidens. The two are seen as being two aspects of the same thing, expressed in the lovely Aristasian hymn: "As Her universal music rules the farthest spheres, so does it tune the beating of my heart". Sai Thamë rules music, law, and every form of harmony and order. Thamic Harmony and Sushuric Amity are the twin pillars of the Aristasian social order. They are also the principles that rule the two sexes.

The sign of Sai Thamë shows the crescent of soul above the cross of matter. What does this mean? We need to remember that the moon is the symbol of God the Daughter, and that She was placed by Her Solar Mother in charge of the order of the cosmos:

> *When the Holy Child had grown to the full stature of maidenhood, the Mother of All Things took Her to a high place upon the earth, saying: To You I give the governance of all earthly things. You shall command the movements of the waters, and the wind shall be Your servant. The seasons of the earth shall You control, and all the times and seasons in the lives of My creatures. Every soul on earth and in the heavens shall be given into Your care, and the highest stars of the firmament shall know You as their Sovereign.*
>
> *Gospel of Our Mother God*

Thus the crescent over the cross of matter is the symbol of cosmic thamë – the rulership of all the processes of material creation by the Lunar Daughter. But also, insofar as the crescent symbolizes Maid, it is the symbol of Maiden Thamë –

the sacred laws and customs that rule the life of an intemorphic society.

1. We welcome any feedback, questions or comments
2.
3.
4.
5.
Submit

As we can see, the Harmony of Sai Thamë and the Concord of Sai Sushuri are closely related concepts. Sai Thamë and Sa aid to be "sisters". Thus, the principles that rule the two intemorphic sexes are *complementary* rather th d both contribute to a society bound in Amity and Harmony, and both are devoted to the subjugation of higher principles.

B Malefic Principles

Tr ally, among the seven ruling cosmic principles, there are two benefics and two malefics. Thamë ("Jupiter") is the Great Benefic, and Sushuri ("Venus") is the Lesser Benefic. Rhavë ("Saturn") is the Great Malefic, and Vikhë (Mars) is the Lesser Malefic.

So we see that the governing principles of the two schizomorphic sexes are the Lesser Benefic and the Lesser Malefic – precise opposites, as is also indicated by their signs, the sign of Vikhë inverting that of Sushuri as far as is metaphysically possible (and incidentally, the sign of the Great Malefic, Rhavë, is also the inverse of the Great Benefic, Thamë, having the crescent *below* the cross and on the opposite side).

Thus again we see that the schizomorphic sexes are opposite: benefic vs. malefic; while the intemorphic sexes are complementary: benefic and benefic.

Another interesting point here is that the melinic (brunette) principle is the *greater* benefic, while the chelanic (blonde) principle is the *lesser*. And yet at the same time, clearly the dominance of the Spirit is superior to the dominance of soul or maid.

What is the meaning of this? It shows in another aspect the complementarity of the two sexes. In relation to mortal life, Thamë is the Great Benefic and Sushuri the lesser, but from a spiritual perspective, it is the other way about.

Similarly, from time immemorial, while brunettes have been regarded as the "leading" sex in worldly affairs, blondes have been regarded as the representatives of the Spirit. As with the traditional yin-yang symbol we see complementarity, interpenetration, and the constant possibility of reversal by looking from a different perspective. Brunettes are "yang" (solar) from the earthly perspective, but blondes are "yang" from the spiritual perspective.

This is not, of course, to say that every blonde is more spiritual than every brunette – any more than every brunette is more practical than every blonde. We are infinitely various, and within the music of the sexes a million subtly different tunes are played. But they are all played within the harmony – and the amity – of perfect complementarity.

Further reading:

Blondes and Brunettes (Encyclopaedia Aristasiana)

The Seven Great Janyati (full introduction to the seven Angelic principles)

Discussion on the Janyati and Aristasian Genders

Question on Malefic Principles

1. We welcome any feedback, questions or comments

A *"You speak of the "malefic" principles of Rhavë and Vikhë, but I understood that the Janyati are pe ns of Dea and cannot be in any way "bad". Can you explain this please?*

Yo ing is quite correct. The Janyati are pure emanations of Dea and are not in any sense bad. The term "n ed from astrology – the science that deals with the influence of the stars on worldly events. While the Ja ct in themselves, the areas of life they govern may generally be of a malefic nature for mortal creatures. Th complex matter, but consider, for example, that Sai Vikhe rules such things as battle and surgery. If either of these things are indicated in an astrological chart, they will tend to be bad rather than good news. The Vikhelic part of a rose (overall a Sushuric symbol) is the thorns, which are again seen negatively. Nevertheless, Sai Vikhë is a primary emanation of Dea, and – for example – in the mediaeval return of the worship of Our Mother God in India, it was Her Vikhelic manifestation that was initially most prominent.

The case of Sai Rhavë, the "great malefic", is even more complex and more fundamental, since she often reflects those things that are negative from a worldly point of view but positive from a heavenly. This is not the place to go into that, but it is necessary to understand that the term "malefic" does not refer to the nature of the Janyati themselves but to events on the material plane.

Submit

Share this: